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QUEEN'S UNIVERSITY
AT KINGSTON

KINGSTON ONTARIO CANADA

A
MEMORIAL

F O R

The 30th of *January*:

O R,

FANATICK LOYALTY.

B E I N G

A SPECIMEN of the Behaviour
of the Sectaries towards the Royal
Martyr King *CHARLES* the First,
and other Sovereigns.

*A head-strong, moody, murmuring Race,
As ever try'd the Extent or Stretch of Grace ;
A pamper'd People, whom, debauch'd with Ease,
No King could govern, nor no God could please.*

Abfol. and Achit.

L O N D O N,

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FOR

The 30th of *January*.

ALL the several Species of *Fanaticks*, compris'd under the general Name of *Sectaries*, have so peculiarly distinguish'd themselves in their Behaviour towards their Sovereigns, that each of them might afford Matter for a considerable Work: I mean those Sorts of *Sectaries* which have ever been numerous enough to compass or attempt the overturning of the Government they liv'd under. Not one of them will be found, but what has at some Time, or in some one Nation, given sufficient Testimony of the little Respect they think due to their Superiors.

tions. It is true, when their Numbers are small, or the Prince keeps a strict Hand over them, they all pretend to Loyalty, they endeavour to appear most submissive, and cry up the Virtues of Charity and Moderation towards those who are of different Perswasions; but as soon as they grow sensible of their Strength, and can get the Bit between their Teeth, they overrun all that stands in their Way, to what they call a thorough Reformation; and never cease to kick, 'till they have thrown down, and trampled upon, not only their Sovereign, but all those who cannot conform in Conscience with them.

It is needless to consult foreign Histories, to be convinc'd of this Truth, tho' they afford such dismal Instances of the Actions of those People we here speak of, as have scarce been out-done by the ancient *Huns, Goths, Vandals*, or other heathen and barbarous Nations. Those Treasons, those Seas of Blood spilt, do not so nearly concern us; the Dominions of *Great Britain* have many Years since felt, and do still feel the Effects of the pernicious Principles of all Sectaries; the Distractions they occasion, are visible; the Slaughters they have been the Cause of, cannot be so soon forgotten; the Destruction they formerly made, is not yet repair'd; and their Disposition to act the same over again, is well known. These are they, who, when they have over-turn'd a Nation, and are
rais'd

rais'd upon its Ruins, call themselves the Saints, the holy Ones, God's chosen People ; to slay, to cut down, to destroy the Wicked, Root and Branch ; and the Wicked are their Sovereigns, loyal Subjects, and all such as oppose, or but dislike their Inhumanity.

Were these the Doctrines and the Practices of any one Party among them of deluded Zealots ; were they divided among themselves, as to this Point, so as that some one Sect, or any Part of any one of them, had ever thought or acted otherwise, they might have some plausible Pretence to palliate their Guilt ; but tho' every Sect, when got into Power, is absolutely for destroying all the rest, tho' each of them entertain as many unaccountable Opinions, as it is compos'd of Individuals, whensoever a Sovereign, an establish'd Church, or Government, is to be pull'd down, they all unite as one Man, all their Animosities are laid aside, 'till they have compass'd that End, and then the most numerous, or the craftiest, getting into the Saddle, all the rest no less vigorously join to throw that out. Thus they never cease prosecuting, persecuting, and destroying one another, 'till they have half depopulated a Nation, and wrought the Remainder of its wretched Inhabitants into such a Temper, by their wild Notions of Liberty, that they are no better than the savage Beasts, every one endeavouring to devour his Neighbour ; and the Religion
they

they have pretended to shed so much Blood for, is no better than mere immoral Atheism; or like that of the *Mexican Indians*, and even the ancient *Britains*, allows of no other than human Sacrifices.

This may chance to be call'd railing, and throwing Dirt, without any Proof; but to satisfy the World that it is what they teach from the Pulpit, and in the most publick and solemn Manner, with an universal Approbation, and without the least Contradiction from any of their Party, before we proceed to their Actions, it may not be amiss to quote some of their own Testimonies, the Oracles deliver'd by their most admir'd Preachers.

Episcopacy, says one of our *Scottish Saints*, in a Sermon, *must not only be pull'd up, but the Bishops must be hang'd up before the Lord*. See the King's *Scotch Declaration*, Fol. 404. *Cursed be he that with-holdeth his Sword from Blood*, says that admir'd *Presbyterian Minister Case*, on *Dan. 11. 32.* preaching before the Commons. *And cursed shall they be that keep back their Sword from Blood in this Cause*. Strickland, Nov. 5, 1644. Pag. 26. *Tho', as little Ones, they call for Pity, yet, as Babylonish, they call for Justice, even to Blood*. Bridges, on *Revel. 4. 8.* Pag. 11. *Let us not, out of any worldly Respects of Estate, Wives, Children, Honour, good Nature, Justice, Compassion, Care of Trade, of Laws, grow lazy in our Undertaking——, but let us proceed*
to

to shed the Blood of the Ungodly. L——, Dec. 19, 1642. He is a cursed Man that withholds his Hand from shedding of Blood, or that shall do it fraudulently; that is, if he do it as Saul did against the Amalekites, kill some, and save some. Marshal, to the Commons, Feb. 23, 1641, Pag. 9. If this Work be to revenge God's Church against Babylon, he is a blessed Man that takes and dashes the little Ones against the Stones. Ib. Pag. 10. Blessed be God, that you have now put into the Scales of Justice, the Arch-Prelate of the Land. Bond, to the Commons, March 27, 1644, Pag. 49. Cut down the Malignants with the Sword of Justice; root them out, and consume them, as with Fire, that no Root may Spring up again. Walker, Jan. 29, 1644. What Soldier's Heart would not start, deliberately to come into a subdu'd City, and take the little Ones upon the Spears Point; to take them by the Heels, and beat out their Brains against the Wall? What Inhumanity and Barbarity would this be thought? Yet, if this Work be to revenge God's Church against Babylon, he is a blessed Man that takes and dashes the little Ones against the Stones. Marshal, to the Commons, Feb. 23, 1641. Pag. 11, 12. They have shed innocent Blood, precious Blood, the Blood of the Sons of God, which God will not, nor you cannot pardon. Heyrick, to the Commons, May 27, 1646. Pag. 21. Happy shall he be that taketh this cursed malignant and prelatical Blood, and dasheth him against the Stones. Ravillac Redivivus, Pag. 27. We propound that that Capital and Grand Author of

our

our Troubles, the Person of the King, may be speedily brought to Justice. Army's Remonstrance, Nov. 16, 1648. Pag. 62. Corbet, one of the Regicides, in his Speech before his Execution, speaking of the Murder of King **CHARLES I**, says, *As for that necessary and publick Act of Justice, he did never repent at all, that he had a Hand in it. These mine Enemies, which would not that I should reign over them, bring hither and slay before me. Let me see them executed, KING S, Rulers, People conspiring Rebellion against the Lord, and against his Christ.* Maynard, to the Commons, Oct. 28, 1646. Pag. 15. *If the King be a Muderer, Adulterer, or an Idolater, he shall suffer according to God's Law, not as a King, but as an Offender.* Knox's Hist. Pag. 392. *Shall the Parliament of England be now blam'd for cutting off that Race of USURPERS and TYRANTS, and reducing Affairs to their first natural and right Principle? Or, will the People of England, after all their Experiences, center their Liberties and Freedoms in a customary Usurpation of Succession, and lose their Commonwealth, for the personal Glory of a young Pretender? The Portraiture of the Kings of England 1650, Pag. 15. There is no Power, but is of God. Is not the late King, with his Heirs and Successors, dispossess'd by God? Saunders, at Exeter, to the Judges, March 23, 1650, Pag. 24.*

This is the Language of those Sons of Belial, who we see above would usurp the
Title

Title of the Sons of God; such are the Principles of a ravenous Party, delighting in Blood, and raising it self on the Ruins of all those who cannot renounce Humanity, to espouse their pernicious Principles. Nor is this the hundredth Part of what might be produc'd; it is no more than a short Specimen; neither were these, and all the others here pass'd by, spoken in Private, or surreptitiously printed; no, they were preach'd before the House of Commons, they were publish'd by Authority, and receiv'd with universal Approbation and Applause; and it does not appear, that ever any of the Sectaries condemn'd one Tittle of these wicked Tenets. As for the *Papists*, they have, indeed, had some scandalous Writers, who have presum'd to set forth their private abominable Opinions, but many others have answer'd and condemn'd them. *Mariana*, the most pernicious of them, writ his infamous Book, *De Rege & Regis, Institutione*, in *Spain*, but durst not attempt to print it there; the Editions of it are *German*, where the Press is under little or no Regulation; besides, this Piece of his, was publickly burnt at *Rome*, by Order of the Pope, and he, for composing of it, liv'd 20 Years a close Prisoner at *Toledo*, which was 'till Death put an End to his Confinement. The Council of *Constance* has declar'd all such Hereticks, as shall hold it lawful for Subjects to destroy their Prince, under the

Notion of his being a Tyrant. The Faculty of the *Sorbonne* at *Paris*, has pass'd very many Decrees asserting the undoubted Authority of Kings over their Subjects, and condemning all Opinions any way justifying Rebellion. Several *English Popish* Divines, to pass by all other Nations, have asserted the indispensable Duty of Loyalty; and none has done this more fully and solidly, than *F. Peter Walsh*, an *Irish Franciscan*, in his *History and Vindication of the loyal Formulary, or Irish Remonstrance*.

It is Time to pass from Doctrines, to Practices, wherein nothing shall be offer'd, but what the *British* Dominions afford, and in them, nothing but what carries its undoubted Authority. Yet it is not amiss to observe, in this Place, that the *Fanaticks* make no Difference between *Roman Papists*, and *Church of England Papists*; they are all alike, and tho' they know how to dissemble with the Church of *England*, when it has the Power of the Government, and they are kept under Hatches, yet they always privately suggest the Danger of Popery from that Church, even whilst kept in Awe; proclaim it aloud when strong enough to make Head, and crush it with the utmost Malice, when they have got the Staff in their own Hands. *Dr. Williams*, Lord Bishop of *Ossory*, in *Ireland*, in his *Vindiciæ Regum, or Grand Rebellion*, printed at *Oxford*

1643, Pag. 96, testifies the Truth of this Assertion; his Words are these: *After they had thus slander'd these good Men, they fell to open railing against them, as you may see Numb. 16. 13, 14. For now they had eaten Shame, and drunk after it, and therefore they car'd not what they said; and so now we find how the Rebels deal with our King, and with our Bishops too; with our Moses, and with our Aaron, for here in Ireland they rebel against our Sovereign, because he is no Papist, and will not Countenance the Papists as they desire; and in England, they rail at him, and rebel against him, because, they say, he is a Papist, and hath a Design to bring in Popery into the Kingdom, &c. So that the Bishops, &c. And in England we are persecuted, and driven to fly from Place to Place, or to take our Place in a hard Prison, (as my self have been often forc'd to fly and to wander in the Cold, and dark long Nights) because we are Papists, and so Popishly given.*

Thus much as to the *Fanatick* Notion of the Church of *England*, and *Papists*; let us now see what that truly Loyal and sincerely *Protestant* Bishop says of the *Papists* and *Fanaticks*, in his Book, call'd, *The Rights of Kings, and the Wickedness of the pretended Parliament*, Pag. 108, speaking of the *Papists*, these are his Words: *They profess the same Faith, quoad essentialia, the same Creeds, the same Gospel, and the same Christ, as we do.* 2. *It is not deny'd by*

the best of our Divines, but that they, together with us, do constitute the same Catholick Church of Christ, tho' they be sick and corrupted, yet not dead, and we strong and sound, yet not unspotted Members of the same, as I have more fully shewn in my Book of the true Church.

Then, as to the Fanaticks, in the same Book, Pag. 111 and 112, he speaks in this Manner: *And thus, as the Case now stands, I see not any Sect, or any Sort of Professors, that for Turbulency of Spirit, Madneis of Zeal, and Violency of Hatred and Persecution to the Protestants, are more dangerous to the true Religion, and deserve less Favour from their pious Prince, than these Anabaptists, Brownists, and Puritans, that have so maliciously plotted, and so rebelliously persecuted their damnable Designs, to the utter Ruin both of Church and State. Doctor Covel, long ago, when they were not half so bad as they be now, saith, They pretend Gravity, reprehend severely, speak gloriously, and all in Hypocrisy; they daily invent new Opinions, and run from Error to Error; their Wilfulness they account Constancy, their deserved Punishment Persecution, their Mouths are ever open to speak Evil; they give neither Reverence nor Titles to any in Place above them; in one Word, the Church cannot fear a more dangerous and fatal Enemy to her Peace and Happiness, a greater Cloud to the Light of the Gospel, a stronger Hand to pull in Barbarism*
and

*and Poverty into all our Land, a more furious Monster to breed Contempt and Disobedience in all Estates, a more fretting Canker to the very Marrow and Sinews of this Church and Kingdom, than this Beast; who is proud without Learning, presumptuous without Authority, zealous without Knowledge, holy without Religion, and, in Brief, a most dangerous and malicious Hypocrite; and were therefore banish'd from amongst us in the Days of Queen Elizabeth, but now deserve it far better, being more dangerous, because far more numerous. * And therefore I cannot but say with St. Bernard, Aut corrigendi ne pereant, aut coercendi ne perimant; for in our Judgment they are incorrigible, and in their own Opinion they are invincible, having by Lies and Frauds gather'd so much Wealth, and united such Strength together, that except the Lord himself had been on our Side, and made our very Enemies, the Papists, to become our Friends, and to hazard their Lives and Fortunes, according to their Duty, to preserve the Crown and Dignity of our King, as God most wisely disposeth of all Things, when he produceth Light out of Darkness, and against their Wills support our true Protestant Religion from being quite defac'd by these merciless Enemies, we might well fear what Destruction would have come upon us.*

And

* Thus far out of Dr. Covel, and then the Bp. goes on.

And therefore, considering the bitter Writings of their Prophets, old and new, being fuller of Gall and Venom against Christian Kings, than can be found in the Books of the Jesuits; and considering the wicked Practices, and this unparallell'd Rebellion of these new Profelytes, and the Loyalty of those that heretofore receiv'd least Favour from the Church, and not much from the State; tell me, I pray you, which of these deserve best to be suffer'd in a Protestant Church, they that maliciously seek her Ruin, or they that unwillingly support her from falling? For my self, I will ever be of the true Protestant Faith; yet, for this Loyalty of the Papists unto their King, I will ever be in Charity, and rest in the same Hope, tho' not in the same Faith, with them; and I doubt not but his Majesty will think well of their Fidelity.

Thus saith this learned and pious Prelate, and what more can be said? He writes not upon Hearsay; he was an Eye-Witness of the Behaviour of the Papists, and of the Fanaticks; he had read their Works, and yet he plainly shews, to such as will take the Pains to read his two Books here quoted, that the worst of the Jesuits Tenets, are not so bad as the Fanaticks of all Sorts. He was a known Protestant, a Bishop, and a learned Man, so that there can be no Objection against his Testimony; besides the fanatical Way of slandering all true Sons of the Church of England, by lay-
ing

ing *Popery* to their Charge, tho' they oppose it during their whole Life, and renounce it with their last Breath.

What else was it in Reality, but the Imputation of *Popery*, that cost King *Charles I.*, both his Crown and Head? Arch-bishop *Laud* was, by the holy Brethren, dubb'd not only a *Papist*, but a downright Pope. All that durst espouse the King's Cause, or espouse Episcopacy, went under no other Denomination. The Crown and the Mitre were equally *Babylonish*, and consequently alike odious to the Saints. The Heads of the Rebellion then, as at all other Times, were sufficiently convinc'd of the Falshood of their Assertions; but the unthinking Multitude must be incens'd, that they might be ready to promote their wicked Designs; and nothing so fit to inflame them, as the Cry of *Popery*. A dreadful Bugbear, whether real or imaginary! The Multitude has not Sense to distinguish between Truth and Forgery; it is enough that their Chiefs give the Word; they are always ready to put in Execution the blackest of Actions. But Religion being the Stale, it must be sound-
 ded from the Pulpit: To this End all the Rabble of *Fanatick* Preachers was set to Work, to revile all in Authority, and put a blasphemous Sense upon the Word of God. This they did so effectually, that all Superiors were look'd upon as the vilest of the People, and the Scripture interpreted

preted as if it had been originally calculated only to promote Treason, Murder, and Desolation. The true *Christian* Liberty from the Bondage of Sin and the Devil, was made to signify being let loose from all the Bonds of human Society, deliver'd over to Libertinism, and indulg'd in the Freedom of wild Beasts, without considering that the Confusion and Licentiousness of such Liberty, destroys it self, for *Libertas Libertate perit*.

Walker in his *History of Independency*, Part I. Pag. 149, gives us a Sketch of the Liberty of those Times, in these Words; ' The *Grandeess* are never unprovided of dormant Privileges of Parliament, (which they call by a new canting Word, *lex Parliamenti*, in Opposition to *lex Terræ*) with these they bolster out their Designs. These Privileges were much insisted on in their Impeachments of the Members and Aldermen; and whoever pleads against them in his own Defence, and flies from those Privileges, to the known Laws, for Sanctuary, is cry'd out upon for overthrowing the Jurisdiction and Privileges of Parliament, and therefore guilty of Malignacy, &c.

And again, a little lower, The *Grandeess* of the Parliament and Army, have so totally subverted our fundamental Government and Laws, that they have neither Monarchy nor Commonwealth left; *Non jam Respublica, sed magnum Patrozinium*

‘ *Latrocinium est*; we have not so much as
 ‘ a Face and Shadow of Government re-
 ‘ maining.

Here is an excellent Account of that Liberty they had been so long fighting for; not from the Mouth of a *Tory*, or a *Cavalier*, but from as great a Rebel as the best of them. who approv’d of every Act of the Rebellion, still thrust from having a Hand in those Oppressions he complain’d of. Let us see what he says of the Principles of those Times; these are his Words, *Pag. 161.* ‘ I hear of a young Man, who
 ‘ being ask’d, *Of what Principles he was?*
 ‘ He answer’d, *That in these doubtful Times*
 ‘ *he profess’d no Principles but Gain*; to whom
 ‘ was reply’d, *Then we are of one Principle,*
 ‘ *for we are resolv’d to keep what we have*
 ‘ *got.*

These are the Principles of the pretended great Assertors of Liberty; their View is to fire the Nation, that they may have the Plunder of it. But let us return to the Parallel between the Papists and the Fanaticks, and if we will believe the most authentick Testimonies, we shall find the whole Weight of Loyalty in the former, whilst the latter have nothing to throw into the Scale, but a Mass of continu’d Treasons and Rebellions. None but the profess’d Enemies of the Papists, shall be brought to vouch for them, nor shall

any Thing be urg'd against the Fanatics, but from the Mouths of their known Friends. King *CHARLES I* is well known to have liv'd and dy'd a *Protestant*, and it is no less known, that he often repeated his Protestations, that he would put the Laws in Execution against Papists, if he were again well settled on the Throne. Then let us hear the Words of

His Majesty's Declaration to all his loving Subjects, after his late Victory against the Rebels, on *Sunday* the 23th of *October*, 1642.

In the Second Paragraph of that Declaration, he says thus :

——— ‘ For our Affection to that Religion, (the *Protestant*) our continual Practice, our constant Profession, and several Protestations will satisfy all the World, against which Malice and Treason it self cannot find the least probable Objection. We wish from out Heart, the Zeal and Affection of these Men to the true Protestant Religion, were as apparent as ours. For the employing Men of that Religion (the Roman Catholick above-mention'd) in our Army, whosoever considers the Hardness and Streights, the Malice and Fury of these Men have driven us to; their stopping all Passages and
‘ Ways,

' Ways, that neither Men nor Money
 ' might come to us; their declaring all
 ' such to be Traytors, who should assist
 ' us; their entertaining Men of all Coun-
 ' tries, all Religions, to serve against us,
 ' would not wonder if we had been very well
 ' contented to have receiv'd the Service and
 ' Affection of any of our good Subjects, who
 ' had Loyalty enough (whatsoever their Re-
 ' ligion is) to bring them to our Succour.

Here his Majesty plainly owns his being
 serv'd by Papists, and cannot but con-
 fess their *Loyalty and Affection*; so that
 there being such in his Army, is out of
 all Controversy, by his own Acknowledg-
 ment, as well as all other Testimonies,
 notwithstanding his repeated Protestations
 to put the Laws in Execution against
 them, in Case he were well fix'd on the
 Throne again.

However, to discredit those People who
 he own'd were serving him, he immedi-
 ately adds as follows:

' All Men know the great Number of
 ' Papists which serve in their Army, (*the*
 ' *Parliament's*) Commanders and others, the
 ' great Industry they have us'd to cor-
 ' rupt the Loyalty and Affection of all
 ' our Subjects of that Religion, (*the Ro-*
 ' *man Catholick*) the private Promises and
 ' Undertakings they have made to them,
 ' that if they would assist them against us,
 C 2 ' all

' all the Laws made in their Prejudice;
 ' should be repeal'd; yet neither the
 ' Weakness of our own Condition, nor the
 ' Art us'd against us, could prevail with
 ' us to invite those of that Religion to
 ' come to our Succour, or to recal our
 ' Proclamation, which forbade them so to
 ' do. *And we are confident, (tho' we know of*
 ' *some few, whose eminent Abilities in Com-*
 ' *mand and Conduct, and moderate and un-*
 ' *satisfactions Dispositions, have mov'd us in this*
 ' *great Necessity, to employ them in this Service)*
 ' that a far greater Number of that Re-
 ' ligion is in the Army of the Rebels,
 ' than in our own. And we do assure
 ' our good Subjects, tho' we shall always
 ' remember the particular Services which
 ' particular Men have, or shall, in
 ' this Exigent of ours, perform to us,
 ' with that Grace and Bounty which be-
 ' comes a just Prince; yet *we shall be so far*
 ' *from ever giving the least Countenance or*
 ' *Encouragement to that Religion, that we*
 ' *shall always use our utmost Endeavour to sup-*
 ' *press it, by the Execution of those good and*
 ' *wholesome Laws already in Force against*
 ' *Papists, and concurring in such far-*
 ' *ther Remedies as the Care and Wis-*
 ' *dom of us and both Houses of Parlia-*
 ' *ment shall think most necessary for the*
 ' Advancement of God's Service.

Here the King again flatly owns his
 being serv'd by *Roman Catholicks*, ex-
 tolling

tolling their eminent Abilities and good Dispositions, and at the same Time promises to use his Endeavours for the Extirpation of their Religion, and to make more Laws to that End, if those already in Force shall not suffice. Great Gratitude, and a good Encouragement to those who were sacrificing all for him.

But it will be objected, he adds, there are more of that Religion (that is, *Roman Catholicks*) in the Army of the Rebels, than in his own. Let us see how the Parliament confutes that groundless Assertion, in

The Declaration of the Lords and Commons assembled in Parliament, in Answer to his Majesty's Declaration, intituled, *His Majesty's Declaration to all his loving Subjects, after his late Victory against the Rebels, on Sunday October 23, 1642.*

Their Words in the seventh Paragraph, are as follows :

‘ For the Allegation, That great Numbers of Popish Commanders and others serve in the Army under the Conduct of the Earl Essex, and of the private Promises and Undertakings made to them, that if they would assist against his Majesty, all the Laws made in their Prejudice should be repeal’d.

There

Then in the eighth Paragraph,

‘ If the Contrivers of that Declaration
 ‘ had been pleas’d to name some of that
 ‘ great Number of Papists they suppose
 ‘ to be in the Earl of *Essex*’s Army, they
 ‘ had not only afforded us the Means to
 ‘ have clear’d our selves from that Imputa-
 ‘ tion, by joining Issue with them of
 ‘ the Truth thereof, but given us Oppor-
 ‘ tunity, in case any of that Religion,
 ‘ under the Name and Profession of
 ‘ a Protestant, (for otherwise we are
 ‘ assur’d they could not) have crouded
 ‘ themselves into the Army, to remove
 ‘ them. But in regard they omitted the
 ‘ Mention of any particular, we are con-
 ‘ fident that either they could not name
 ‘ any, or in case any of the Popish Religi-
 ‘ on be in that Army, they are subtilly,
 ‘ by the cunning and malicious Practice
 ‘ of our Enemies, convey’d thither under
 ‘ the Mask and Profession of Protestants, to
 ‘ corrupt, if they can, the good Affecti-
 ‘ ons of others, and so made Instruments
 ‘ to destroy us.

Here is a plain Conviction of the False-
 ness of that Charge, not only by the
 Parliament’s positive Denial of having em-
 ploy’d any *Roman* Catholicks, and their
 being assur’d none could be in their Ar-
 my, unless it were disguis’d, to do them
 Harm; but by their challenging the
 Writer

Writer of the King's Declaration, to name any one *Roman* Catholick in their Army, which they would not have omitted to do, had there been but one such there. And as this Charge has often been maliciously renew'd against the Catholicks, and mostly grounded on these Words of the King's Declaration, and such like weak Testimonials, the *Roman* Catholicks have several Times since made the same Challenge to their Enemies, to name but one single Person of them that ever serv'd the Parliament then against King *Charles* the First, and none has been yet produc'd; tho' at the same Time the most inveterate Historians against them, have been forc'd to own, that many serv'd the King very faithfully, and there is still in being a List of above 270 *Roman* Catholick Commission-Officers, and Gentlemen of Note, who were either kill'd in the Service of King *Charles* the First, or lost their Estates, or were extraordinary great Sufferers for him; besides vast Numbers of the meaner Sort, whose Names could not be preserv'd. And that these were all *Roman* Catholicks, is most certain, for that the said List having been publicly printed soon after the Restoration of King *Charles* the II^d, when the Actors in that War were living, none ever had the Face to deny the least Tittle of it; besides, that most of those Gentlemen's Families continue *Roman* Catholicks to this Day.

It

It is also well known, that all the first Part of King *Charles* the II^d's Escape after his Defeat at *Worcester*, was wholly owing to *Roman* Catholicks, and among them a Priest, as is sufficiently made out.

To carry this Evidence a little farther, the same Answer to the King's Declaration, in the last Paragraph of it, has these following Words :

‘ That Persons of the Popish Religion,
 ‘ are principally employ’d in that Ar-
 ‘ my ; that the same, and the Forces
 ‘ of the *North*, under the Conduct of
 ‘ the Earl of *Newcastle*, and in *Monmouth-*
 ‘ *shire* and *Wales*, under the Command of
 ‘ the Lord *Herbert*, do most consist of
 ‘ Papists, and are maintain’d and con-
 ‘ tinu’d by them.

To prove this Assertion, there follows a Petition of the Recusants of *Lancashire*, praying the King, that they may be allow’d Arms, not only for their own Defence, but to assist his Majesty ; and then comes the King's Order for the *Roman* Catholicks to Arm themselves during the War, with a Promise of paying for the said Arms, if they shall be again taken from them in Time of Peace.

And for a farther Confirmation of the King's being so serv'd by *Roman* Catholicks, the Parliament proceeds

ceeds to the naming of several of them, in this Manner.

‘ Sir *William Riddel*, Sir *Edward Widdrington*, Sir *Francis Howard*, Sir *Nich. Thornton*, Col. *Tho. Howard*, Mr. *Launce Errington*, Mr. *Errington of Besion*, Mr. *George Wray*, Mr. *Ralph Meller*, Mr. *Charles Wray*, Mr. *Lambton*, Mr. *Hodgeson*, Mr. *Smith*, Mr. *David Errington*, Mr. *Pudsey*, Mr. *Anthony Bulmer*, Mr. *John Bulmer*, Mr. *Askwith*, Mr. *George Collingwood*, Mr. *Foner*, Mr. *Evers*, Mr. *Holthy*, Mr. *Evars*, Mr. *William Fenwick*, Mr. *Ratcliff*, Mr. *Haggerston*, Mr. *Forcer*, Mr. *Edward Gray*.

‘ These are the Names of divers of the Colonels, Lieutenant-Colonels, Sergeant-Majors, Captains, and Lieutenants, that are Papists, and are Commanders in the Army, under the Command of the Earl of *Newcastle*.

Hen. Elsyng, Cler. Parl. D. Com.

Here we see how many they could name in but one of the King's Armies, whilst none of those who penn'd the King's Declaration, nor any other since, could ever name any that ever serv'd against him.

These Testimonies are taken out of the 2d *Vol.* of the 3d *Part* of *Rushworth's* Collections, from *Pag.* 30, to *Pag.* 50, and much more is said in Favour of them, in the same *Vol.* *Pag.* 134, and in many other Places.

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For

For farther Proof of the Roman Catholics who serv'd King Charles the first, take the following Paragraph out of

The Propositions of the Lords and Commons in Parliament assembled, for a safe and well grounded Peace, sent to his Majesty at Newcastle, by the Right Honourable the Earl of Pembroke and Montgomery, and the Earl of Suffolk, Members of the House of Peers, and Sir Walter Earl, Sir John Heppisley, Robert Goodwin, and Luke Robinson, Esqs; Members of the House of Commons.

To omit what makes not for this Purpose, there are these Words.

' Second Qualification. All Papists and
' Popish Recusants, who have been, now
' are, or shall be actually in Arms, or
' voluntarily assisting against the Parlia-
' ment, or Estates of either Kingdom,
' and by Name, the Marquess of Winton,
' Earl of Worcester, Edward Lord Herbert
' of Ragland, Son to the Earl of Worcester,
' Lord Brudenel, Caryl Molineux, Esq; Lord
' Arundel of Warder, Sir Francis Howard,
' Sir John Winter, Sir Charles Smith, Sir
' John Preston, Sir Basil Brooke, Lord
' Audley, Earl of Castlehaven in the King-
' dom of Ireland, William Sheldon of Bee-
' ly, Esq; Sir Henry Beddingfield. All these
' excepted from Pardon.

This might suffice to satisfy all reasonable People, that the Papist did actually serve the King, and that none of them were

were ever in Arms against him ; but because some will not easily be brought to believe that which they would not have to be true, it may not be amiss to add some farther Proofs from an inveterate Enemy of theirs; the Earl of *Clarendon*, in his History of the Rebellion. That Author, in his first *Vol. Book 2, Pag. 116* and *117* of the Folio Edition, lays it as a grievous Crime in the Papists, that they collected Money among themselves, to present the King in the great Distress he was reduc'd to by the War against the *Scots*. *Ibid. Pag. 125*, he owns, that the first Officer of the King's, who routed some *Scotch Troops*, was a Papist. *Book 3, Pag. 196*, he again owns the Papists lent the King Money, and calls it Insolency and Indiscretion. *Vol. 2, Book 6, Pag. 28*, again mentions their supplying the King with Money. *Ibid. Pag. 31* and *312*, *Sir Arthur Aston*, a known Papist, the King's Colonel-General of Dragoons, tho' it is true the Lord *Clarendon* makes an If of his being a Papist, yet he, and every Man that was the least acquainted with that Family, and those Times, knew him to be such. *Pag. 121*, the Lord *Dillon*, Viscount *Costeloe*, and the Lord *Taffe*, all *Irish Papists*, who had never any way engag'd with the Rebels, by the Approbation of the Justices and Council of *Ireland*, receiv'd a Petition from the Rebels to the King, wherein they entirely

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ly submitted themselves to him; and these Messengers coming over, were secur'd by the Rebel-Parliament here, and kept Prisoners many Months, 'till they made their Escape to the King at *York*; where many, who pretended to be his Majesty's Friends, would have had them deliver'd up to the Parliament, yet they stay'd in the King's Quarters, and serv'd him faithfully upon several Occasions. Thus it appears, that the *Irish* would have submitted to the King, and were oblig'd to continue in Arms by Oppression from the other Party. Pag. 133, the Earl of *Newcastle*, in his Declaration, to Vindicate himself from the Aspersions laid on him by the Scots, positively says, 'The Papists at that Time appear'd very Loyal to the King, which too many Protestants were not. Book 7, Pag. 323, the *Irish*, at the King's Desire, agreed to a Cessation of Arms for a Year, in order to conclude a Peace, and to pay the King 30000*l.* Pag. 474 and 475, we have an Account of the Marquess of *Antrim* raising 1500 Men, in *Ireland*, and sending them over into *Scotland*, to serve the King, the Marquess and they being all *Irish* Papists; and they laid the Foundation of all the great Actions the Great *Montrose* perform'd there; for without them, he could not have rais'd a Man.

It would be too tedious to proceed to farther Instances, and here are more than
enough

enough to make up the Assertion, that the Papists were always loyal to King *Charles the First*; and that, as was at first promis'd from the Mouths of their profess'd Enemies, which doubtless that King was, and no less the Earl of *Clarendon*, and all the Rebels of those Times. Now, since we have begun with that noble Author, who, throughout his whole Work, never fails to speak the most favourably of those *English* Rebels, even to bestowing the best Characters, and extolling the Loyalty of those very Persons who first rais'd, and then carry'd on the War against the King with the utmost Inveteracy, let us proceed to some Notes out of him, relating to the Fanaticks, or several Sorts of Dissenters. *Vol. 1, Book 2, Pag. 85*, speaking of the Religion of *Scotland*, he says, a great Part of it consisted in an entire Detestation of Popery, in believing the Pope to be Antichrist, and hating perfectly the Persons of all Papists. An excellent Religion! a great Part whereof consisted in Malice and Hatred, whereas Charity, and the Love of our Neighbour, is a fundamental Point of Christianity, so highly recommended by our Saviour, that without it, we cannot properly call our selves Christians, since, as such, we are oblig'd even to forgive our Enemies, to return Good for Evil, to pray for our Persecutors, and to have a tender Compassion for all those we do believe to err in Opinion, as to the great Concern of Religion.

Book

Book 2, Pag. 87, informs us, that the Rebellion in *Scotland* broke out upon reading the Liturgy, which those People call'd *Popery*. Here they shew'd us what *Popery* they meant, not that of *Rome*, which they well knew there was no Danger of; but the *Popery*, as they call'd it, of the Church of *England* as by Law establish'd. Accordingly there follow'd the Covenant, an abominable Rhapsody of Blasphemy and Treason. *Pag. 101*. That Dissenters Abroad might not fail of having a Hand in promoting the Rebellion, the Earl tells us, That the *Dutch*, as well as the *French*, supply'd the *Scots* towards carrying of it on. *Vol. 2, Book 6, Pag. 72*, tells us, that the *Hugonots* in *France* were declar'd Enemies to King *Charles* the First, and, in Publick and Secret, gave all possible Assistance to his Enemies; and *Pag. 74*, that they betray'd their own King's Secrets to the *English*. This was doing Mischief for Mischief's Sake, and undermining of Princes, only out of Hatred to Monarchy. We see the Principle of Rebellion was not peculiar to *English* Fanaticks; all Abroad are of the same Temper; *Popery* is their Pretence, but the Design is to pull down any Power that is above them. The Saints abhor all Subjection. *Book 7, Pag. 452*. To shew us what a thorough Reformation was carry'd on by that godly Party, we are inform'd, that the Creed, the Commandments, and the Lord's Prayer, were left out

out of the Parliament *Directory*, and no Account made of them by both Houses of Parliament. This was a Testimony of their Dislike to Popery; they would retain nothing that was us'd by Papists; and rather than be in any Thing like them, they were resolv'd to throw off all Christianity and good Reason, for it, since Saints are not to be circumscrib'd, or confin'd to any Rules, which would be a lessening of their holy Liberty. Again, *Vol. 3, Book 13, Pag. 345*, the Earl informs us, that the *Hugonots* in *France* were Promoters of Rebellion against their King, against whom they express'd great Malice, and their Preachers and Ministers publicly justify'd Rebellion. Their Synod inveigh'd against the Church of *England*, profess'd themselves of another Church, and inveigh'd against Episcopacy, as if inconsistent with the Protestant Religion.

Thus much from the Earl of *Clarendon*; let us see what farther Account *Walker* gives of these People, and of their Practices towards God and the King, in the first Book of his History of Independency, *Pag. 162*, and, as has been observ'd before, *Walker* was himself a Well-wisher to Rebellion, as long as it prosper'd in the Hands of his own Party. He, in the Place above quoted, gives us

The Remonstrance and Declaration of the Knights, Esquires, Gentlemen, and Free-holders in Colchester; the Substance whereof is as follows:

First,

First, they represent the Oppression of being deny'd the Liberty of petitioning, shewing how the Inhabitants of Surry, who had petition'd both Houses, receiv'd their Answer, as the *Jews* their Law, in Thunder and Lightening, a two-edg'd Sword, the Tongue and Report of Muskets, the Voice which spoke nothing but Wounds and Death. They then proceed.

Our Grievances are these ;

I. *The Distraction and threaten'd Ruin of our glorious Protestant Church, the Neglect and Abuse of Religion, the Destruction of our Universities, occasion'd by the fierce and ignorant Separatists set up and maintain'd as Rulers both in Church and State, &c.*

II. *That contrary to the Oath of Allegiance, (from which no Power can, nor yet hath pretended to absolve us) our Sovereign Lord the King is drawn from his House at Hampton-Court, &c.*

III. *A third is, the violent and unchristian Separation of the King, his Royal Consort and Children, &c.*

IV. *The forcing the Queen and Prince of Wales to seek, in a foreign Nation, what in their own they could not enjoy, Liberty, Safety, and Support.*

V. *The Exercise of Martial Law—— the obstructing Justice in our Courts—— and exercising arbitrary Power, &c.*

VI. *The present Mischief, and frequent Danger of the whole Kingdom, by Reason that the publick Affairs of the highest Con-*
cern.

cern, are manag'd and carry'd on by a few particular Men, &c.

VII. The Estates of Delinquents, the Lands of Bishops, Deans, and Chapters, design'd by several Ordinances, for Discharge of publick Debts, are by the Houses, and Power of the Army, shar'd and divided among themselves.

VIII. That the Army, consisting of insau, ignorant, and illiterate Men, only gilt with Hypocrisy, Divine and Civil, under the Pretence of tender Consciences, have expell'd and suppress'd all learned orthodox Divines and Church-Government, and crying Liberty, Liberty, have subjected our Persons and Estates to arbitrary Law and Tyranny, &c.

IX. That this Army, assuming to themselves the Modelling and Settlement both of Church and State——, did consult these three Questions.

First, Whether they shall join with the Levellers, and new-model both Church and State?

Next, Whether with the moderate Party, treat and receive the King with more qualify'd and limited Power?

Thirdly, Whether depose the King, disinherit the Prince, Crown the Duke of York, and appoint a Protector.

The last was look'd upon not difficult to be acted, but hard to be maintain'd, for it would require both the Expence of much Blood and Money, and the Kingdom to re-act York and Lancaster, under the Names of Wales and York. Such was the Liberty, such the Reformation carry'd on by those godly People.

Let us now hear the Fanatick Oracle Milton, in his Pamphlet call'd, *The Tenure of Kings and Magistrates*, Pag. 25, and seq. He delivers himself in these very Words.

‘ Yet because that some lately, with Tongues
‘ and Arguments of malignant Backsliders,
‘ have written, that the Proceedings now
‘ in Parliament against the King, are with-
‘ out President from any Protestant State
‘ or Kingdom, the Examples which follow,
‘ shall be all Protestant, and chiefly Presby-
‘ terian.

‘ In the Year 1546, the Duke of Saxo-
‘ ny, Lantgrave of *Hessen*, and the whole
‘ Protestant League, rais'd open War against
‘ Charles V, their Emperor, sent him a
‘ Defiance, renounc'd all Faith and Allegi-
‘ ance towards him, and debated long in
‘ Council, whether they should give him
‘ so much as the Title of *Cæsar*. *Sleidan*,
‘ l. 17. Let any Man judge what this
‘ wanted of deposing or killing, but the
‘ Power to do it.

‘ In the Year 1559, the Scotch Prote-
‘ stants claiming Promise of their Queen-
‘ Regent for Liberty of Conscience, she an-
‘ swering, that Promises were not to be
‘ claim'd of Princes, beyond what was
‘ commodious for them to grant, told her
‘ to her Face, in the Parliament at *Sterling*,
‘ that if it were so, they renounc'd their
‘ Obedience, and soon after betook them
‘ to Arms. *Buchanan*, *Hist.* l. 16. Certain-
‘ ly, when Allegiance is renounc'd, that
‘ very Hour the King or Queen is in
‘ Effect depos'd.

‘ In

‘ In the Year 1654, *John Knox*, a most
 ‘ famous Divine, and the Reformer of
 ‘ *Scotland* to the Presbyterian Discipline,
 ‘ at a General Assembly, maintain’d open-
 ‘ ly, in a Dispute against *Lechington*, the
 ‘ Secretary of State, that Subjects might,
 ‘ and ought to execute God’s Judgments
 ‘ upon their King; that the Fact of *Jehu*,
 ‘ and others, against their King, having
 ‘ the Ground of God’s ordinary Command,
 ‘ to put such and such Offenders to Death,
 ‘ was not extraordinary, but to be imitated
 ‘ of all that prefer’d the Honour of God
 ‘ to the Affection of Flesh and wicked
 ‘ Princes; that Kings, if they offend, have
 ‘ no Privilege to be exempted from the
 ‘ Punishment of Law, more than any other
 ‘ Subject; so that if the King be a Mur-
 ‘ derer, Adulterer, or Idolater, he should
 ‘ suffer, not as a King, but as an Offen-
 ‘ der; and this Position he repeats again
 ‘ and again before them. Answerable
 ‘ was the Opinion of *John Craig*, another
 ‘ learned Divine, &c.

‘ And to let the World know, that the
 ‘ whole Church and Protestant State of
 ‘ *Scotland*, in those poorest Times of Refor-
 ‘ mation, were of the same Belief, three
 ‘ Years after, they met in the Field, *Mary*,
 ‘ their lawful and hereditary Queen, took
 ‘ her Prisoner, yielding before Fight, kept
 ‘ her in Prison, and the same Year depos’d
 ‘ her. *Buchanan, Hist. l. 18.*

‘ And four Years after that, the *Scots*, in
 ‘ Justification of their deposing Queen *Mary*,
 ‘ sent Embassadors to *Q. Elizabeth*, and in a
 E 3 written

‘ written Declaration, alledg’d, that they
 ‘ had us’d towards her more Lenity than
 ‘ she deserv’d, &c. *Buch. Hist.* l. 20. These
 ‘ were *Scotch-Men* and *Presbyterians*, &c.

‘ In the Year 1581, the States of *Holland*,
 ‘ in a General Assembly at the *Hague*, ab-
 ‘ jur’d all Obedience and Subjection to
 ‘ *Philip* King of *Spain*, and in a Declarati-
 ‘ on, justify their so doing, &c.

‘ But what need these Examples to
 ‘ *Presbyterians*? I mean to those who now
 ‘ of late would seem so much to abhor
 ‘ deposing? whereas, they, to all Christen-
 ‘ dom, have given the latest and the
 ‘ liveliest Example of doing it themselves.
 ‘ I question not the Lawfulness of raising
 ‘ War against a Tyrant, in Defence of
 ‘ Religion or civil Liberty; for no *Prote-*
 ‘ *stant Church*, from the first *Waldenses* of
 ‘ *Lions* and *Languedoc*, to this Day, but
 ‘ have done it round, and maintain’d it lawful.
 ‘ But this I doubt not to affirm, that the
 ‘ *Presbyterians*, who now so much con-
 ‘ demn Deposing, were the Men them-
 ‘ selves that depos’d the King, and can-
 ‘ not, with all their shifting and re-
 ‘ lapsing, wash off the Guiltiness from their
 ‘ own Hands; for they themselves, by
 ‘ these their late Doings, have made it
 ‘ Guiltiness, and turn’d their own warrant-
 ‘ able Actions into Rebellion.

These are the very Words of *Milton*,
 as above quoted; he was one of the Saints,
 and approv’d of as such by the rest. Ex-
 cept the first, which is of the *Lutherans* in
Germany, all the other Instances he pro-
 duces,

duces, are of *Scotch* Presbyterians ; which may suffice to shew their Doctrines and their Practices, and to convince the World of their Loyalty. But that Author, no less blind in Soul than he was in Body, proceeds to tell us, *That no Protestant Church, from the first Waldenses of Lions and Languedoc, to this Day, but have done it round, and maintain'd it lawful.* He speaks like a Latitudinarian, a Comprehensioner, who would bring all the different Herds of Fanaticks into the Bosom of one Church ; not that he would reconcile the Differences between them, but make one motly Body of so many, and such disagreeing Sects. Nor is he the only Man possess'd with this absurd Notion of making Black and White, Fire and Water, to be the same Thing, and easily to be jumbled together, without any Detriment to either Party. This looks as if all Religion, in their Opinion, consisted only in one Negative, or renouncing of Popery ; for, provided that be done, they admit of all Persons, be their Tenets never so unchristian and blasphemous, and embrace them all as one Mother's Children. What Reputation can the Church of *England* gain, by laying open its Tenets to so many heterogeneous Creatures ? What is here said, is no Way meant, in the least, to intrench upon the Toleration ; the Difference is great between conniving at what cannot be remedy'd, by bearing with deluded People, and allowing them all as Members of the same Communion. Is it consistent
with

with Reason, to imagine that Churchmen, Presbyterians, *Brownists*, Independents, Anabaptists, Quakers, *Socinians*, *Arians*, *Muggletonians*, Fifth-Monarchists; Sweet-Singers, Deists, Atheists, and a thousand more such Sorts, are all the same People? It is certain they are none of them Papists, and must they therefore be immediately dubb'd not only good Protestants, but also be allow'd the same as the Church of *England*, and only reckon'd to differ in Point of Ceremony, or Discipline, or Things not essential in Religion? This is the Language of Comprehension, and what must be the Consequence of it, but utter Confusion, and an entire Subversion of all Religion. Many call the Hierarchy, or Episcopal Government, no other than a Point of Discipline; the Church of *England* has always look'd upon it an essential Point, believing there can be no Ministry, and consequently no Administration of Sacraments, without it. How is it possible to reconcile this one Article to any other Church or Sect, none of which have ever admitted of Bishops, nay, they all bear them an implacable Hatred? Is it no more likely to make the same Doctrine of the *Lutheran* Consubstantiation, and the *Calvinist*, mere Bread and Wine in the Sacrament of the Lord's-Supper? Sure there is somewhat more than Ceremony in these Notions. How shall we put together the Sweet-Singers and the Quakers, who will allow of no Singing at all? Put the *Muggletonians* and the Fifth-Monarchists into one

Assem-

Assembly, and they will soon fall to cutting of Throats ; the one for the Earthly thousand Years Reign of King J E S U S, and the other for the blasphemous Chimeras of a leud Heaven, more monstrous than that of the *Mahometans*. But we are gone from the Subject in Hand ; tho' the Digression be not altogether unseasonable, it is Time, however, to return, and to shew, that no Sect has been backward in expressing its good Will to Princes, at least those which have ever had the Power so to do ; and by the by, that as they have rejected their Sovereigns on Earth, so have they ever been as ready to cast off as much of Christianity as has not made for their Purpose. Of the Presbyterians, more than enough has been said ; we will next proceed to the Independents in *England*, whom *Walker*, in his *History of Independency* thus describes, p. 27.

‘ It is *Genus Generalissimum* of all Errors,
 ‘ Heresies, Blasphemies, and Schisms ; as
 ‘ *Mahomet*’s Alchoran was the Gallemaufray
 ‘ of *Jew* and Christian, so are they a Com-
 ‘ position of *Jew*, Christian, and *Turk* ;
 ‘ with the *Jew*, they arrogate to be the
 ‘ peculiar People of God, the Godly, the
 ‘ Saints, who only have Right unto the
 ‘ Creatures, and should possess the good
 ‘ Things of the World ; with the Christian,
 ‘ some of them (but not all) acknowledge
 ‘ the Scriptures, but so far only as they
 ‘ will serve their Turns ; with the *Turks*,
 ‘ they subject all Things, even Religi-
 ‘ on, Laws, and Liberties, to the Power
 ‘ of the Sword. But to the Fact, how
 these

‘ these Saints behav’d themselves towards
 ‘ their King. *First*, They were early in
 ‘ the Army against him, strongly support-
 ‘ ing the Presbyterians in the Field, and
 ‘ virulently railing against the Church
 ‘ and State from the Pulpit. As soon as
 ‘ they were sensible of their own Strength,
 ‘ they outed the Presbyterians, who had
 ‘ rais’d them from their Nothing; got the
 ‘ King out of their Hands, for the Presby-
 ‘ terians hunted him down, and the In-
 ‘ dependents took the slaughtering Work
 ‘ out of their Hands, to perform it them-
 ‘ selves. When that inhuman Act was
 ‘ perpetrated, the whole Nation, which
 ‘ had been so many Years fighting for
 ‘ an imaginary Liberty, was brought
 ‘ into real Servitude, Royalists and dis-
 ‘ contented Presbyterians slaughter’d, Es-
 ‘ tates sequester’d, Armies maintain’d,
 ‘ Taxes rais’d, and all the whole Face of
 ‘ the Nation so alter’d, that there was no
 ‘ knowing of it; Streams of Blood running
 ‘ on all Sides, and Rapine being exercis’d by
 ‘ Authority throughout the whole Nation.

This may suffice touching their Behavi-
 our towards the King and Government,
 and towards their former Friends the Pres-
 byterians, to avoid repeating what may
 be common to them with others; as to
 Religion and Reformation, we shall only
 add one remarkable Passage, which hap-
 pen’d under their Dominion, and by their
 Approbation, since it was never punish’d,
 or so much as censur’d. It is taken out of
 Walker’s *History of Independency*, above quo-
 ted, *Part 2, Pag. 152*, as follows, About

' About the Beginning of Lent last, Master
 ' *Faucet*, Minister of *Walton upon Thames*, in
 ' *Surry*, preach'd in his Parish-Church, after
 ' Dinner ; when he came out of the Pulpit,
 ' it was Twi-light, and into the Church came
 ' six Soldiers, one of them with a Lanthorn
 ' in his Hand, and a Candle burning in it ;
 ' in the other Hand, he had four Candles
 ' not lighted. He with the Lanthorn, call'd
 ' to the Parishioners to stay a little, for he
 ' had a Message to them from God, and
 ' offer'd to go up into the Pulpit, but the
 ' Parishioners would not let him ; then he
 ' would have deliver'd his Errand in the
 ' Church, but there they would not hear
 ' him ; so he went forth into the Church-
 ' yard, the People following him, where he
 ' related to them, That he had a Vision, and
 ' receiv'd a Command from God, to deliver
 ' his Will unto them, which he was to de-
 ' liver, and they to receive, upon Pain of
 ' Damnation. It consisted of five Lights.
 ' 1. That the Sabbath was abolish'd, as Un-
 ' necessary, *Jewish*, and merely Ceremonial.
 ' And here, *quoth he*, I should put out my
 ' first Light, but the Wind is so high, I can-
 ' not light it. 2. Tythes are abolish'd, as
 ' *Jewish* and Ceremonial, a great Burden to
 ' the Saints of God, and a Discouragement
 ' of Industry and Tillage. And here I should
 ' put out my second Light, &c. as aforesaid,
 ' which was the Burden of his Song. 3. Mi-
 ' nisters are abolish'd, as Anti-christian, and of
 ' no longer Use, now CHRIST himself
 F de-

descends into the Hearts of his Saints and
 his Spirit, enlighteneth them with Revela-
 tions and Inspirations. And here I should
 put out my third Light, &c. 4. Magi-
 strates are abolish'd as Useless, now that
 CHRIST himself is, in Purity of Spirit,
 come amongst us, and hath erected the
 Kingdom of the Saints upon the Earth :
 Besides, they are Tyrants, and Oppressors of
 the Liberty of the Saints, and tye them to
 Laws and Ordinances, mere Human Inven-
 tions. And here I should have put, &c.
 5. *Then putting his Hand into his Pocket, and
 pulling out a little Bible, he shew'd it open to
 the People, saying, Here is a Book you have
 in great Veneration, for consisting of two
 Parts, the Old and New Testament : I must
 tell you, it is abolish'd ; it containeth beg-
 garly Rudiments, Milk for Babes : But now
 CHRIST is in Glory amongst us; and
 imparts a fuller Measure of his Spirit to
 his Saints, than this can afford ; and there-
 fore I am commanded to burn it before
 your Faces. So taking the Candle out of his
 Lanthorn, he set Fire to the Leaves, and then
 puffeth out the Candle. And here my fifth
 Light is extinguish'd.*

What greater Reformation could have been
 projected ! the Sabbath, Tythes, Ministers,
 Magistrates, and the Holy Scripture, all abo-
 lish'd at once ? A pious Commonwealth must
 have been the Off-spring of Religious Devils
 incarnate. To shew that this goodly Work
 was to be carry'd on by better Authority
 than

than Lanthorn and Candle, the same Author, Page 254. informs us, ' That on Sunday, Septemb. 9. 1649. at the Church of St. Peter Paul's Wharf, Master Williams reading Morning Service out of the Book of Common Prayer, and having pray'd for the King, as in that Liturgy (establish'd by Act of Parliament) was enjoin'd, six Soldiers from St. Paul's Church, where they quarter'd, came with Swords, and Pistols cock'd, in to the Church, commanding him to come down out of the Pulpit; which Williams immediately did, and went quietly with them into the Vestry, when presently a Party of Horse from St. Paul's rode into the said Church, with Swords drawn, and Pistols spann'd, crying out, *Knock the Rogues on the Head, Shoot them, Kill them*; and presently shot at random at the Crowd of unarm'd Men, Women, and Children, shot an old Woman into the Head, wounded grievously above 40 more, whereof many are likely to dye, frighted Women with Child, and rifled and plunder'd away their Cloaks, Hats, and other Spoils of the Egyptians, and carry'd away the Minister to White-hall, Prisoner.

This was the Liberty of Conscience so much contended for; a just Judgment of God upon those Hypocrites, who had begun the War to destroy their King, and enslave all the rest of the Nation, besides their own wicked Party; that they should be overreach'd by another Party, as vile as themselves,

selves, and brought into that Servitude which they had design'd for others; I mean the *Presbyterians*, and those false Church-men who sided with them, and who finding themselves oppress'd, had now Recourse to former Acts, and would comply with the Liturgy, in Opposition to their new arbitrary Masters.

Nor have those peaceable People, as they call themselves, the *Quakers*, omitted to make an Attempt to bring the Nation into Confusion, and raise themselves above the Ungodly. Their outward Profession has always seem'd to be wholly averse to this Design, and their Numbers were never sufficient to bring it about by open Force. However, what could not be compass'd by the Arm of the Flesh, was attempted by the most villanous Hypocrisy. To this End, the infamous *James Naylor*, in the Year 1656, most impiously took upon him our blessed Saviour *Jesus Christ*, having form'd his Hair and Beard in that Manner as we see him painted; and thus riding into *Bristol*, with a Man bare-headed leading his Horse, attended by Disciples, and two blasphemous Women walking through the Mire by his Horse's side, crying, *Holy, Holy, Hosanna, &c.* What other Meaning could there be in this, but at that Time, when the Nation was drunk with Enthusiasm, to set up their monstrous Sect above all others, by drawing Numbers of the distracted Wretches of those Days together, 'till they were grown to a Head to suppress

suppress all others? But Providence so order'd it, that the Blasphemers were seiz'd, and by a just Judgment, very rare in that Age of Injustice, the abominable Wretch was set in the Pillory, whipt, bor'd through the Tongue, and stigmatiz'd on the Forehead with a *B* for Blasphemer. Yet in *Newgate* was he attended and honour'd by that blind Sect, who no doubt had set him up to try how far that horrid Delusion could prevail upon the Multitude, in order to set up their Authority, when every Tribe was striving to be uppermost.

The next to these, were the Fifth-Monarchists, a most desperate Parcel of most inhuman bloody Villains; but it has pleas'd God in Mercy, that their Number should be always small, lest they should bring this Island to utter Ruin and Desolation, as might be well expected from them, if we consider how much was done in *London* by a most inconsiderable Handful of them. In *January*, 166², about 60 of those desperate Wretches broke out from their Meeting-House in *Coleman-street*, arm'd with Muskets and Blunderbusses, under the Leading of one *Venner*, kill'd a Man near *St. Paul's*, for saying he was for *God and the King*; then breaking through the Train'd-Bands, and declaring for King *Jesus*, they made away to *Cane-Wood*, where they lurk'd 'till forc'd out by a Party of Horse and Foot, who took about 30 of them. The rest returning to *London*, on *Wednesday, January 9*, had several *Ren-*
counters

counters with the Train'd-Bands in *Thread-needle-street*, *Bishopsgate-street*, and *Wood-street*, 'till they were over-power'd by Numbers, several kill'd, and 20 taken; of which some were hang'd. Thus we see what might have been expected, had their Number been any thing considerable; and that there is nothing so horrid or desperate, which the Spirit of Enthusiasm will not attempt. The *Fifth-Monarchists*, under the blasphemous Pretence of fighting for King JESUS, wallow in Blood and Slaughter; and the peaceable Quakers set up a false CHRIST, to raise themselves.

Having said thus much concerning the Loyalty of Sectaries in *England*, or their utter renouncing all Submission to any Government, when they are strong enough to exert themselves against it, we will next look abroad, to see whether those of other Nations have ever prov'd more dutiful and submissive; and whether they were any more like the Church of *England*, than the rest of the Enthusiasts above-mention'd. In our Quotation above, out of *Milton*, we find he affirms, *That no Protestant Church, from the first Waldenses of Lions and Languedoc, to this Day, but have done it round, and maintain'd it lawful*; that is, to raise War against a Tyrant, in Defence of Religion or Civil Liberties. Here he plays the *Latitudinarian*, bringing all those different Sects into the universal Name of Protestants, to which we have spoken before; and doubtless no true
Son

Son of the Church of *England* will be pleas'd to be reckon'd a Member of those scandalous Herds, any more than he will consent to be call'd a Presbyterian, an Independent, an Anabaptist, &c. and that the Difference is every way as great, shall be shewn in speaking of each of them.

To begin, as *Milton* does at the *Waldenses*, among many others, they held the following Articles ; That there was no Authority in Christian Religion, to kill, or shed Blood, or to punish corporally ; That Laymen might consecrate ; That Priests in mortal Sin could not consecrate ; That all Priests were of equal Authority ; That Priests ought to have no Livings, but wholly to subsist upon Alms ; That no good Man ought to work with his own Hands, tho' it were for his Sustenance ; That it was lawful for all Men to preach ; That it is not lawful to take an Oath for any Cause, or before a Judge ; They rejected all Forms of Prayer, except only the Lord's Prayer ; They also rejected the Creed ; and, in Conclusion, maintain'd all Carnal Copulation to be lawful when the Flesh was inclin'd to it. These People did not at first break out into Rebellion, for want of Power, but being afterwards increas'd by the Name of *Albigensis*, from the Diocese of *Alby* in *France*, they added other new scandalous Opinions, viz. That there were two Creators, God of Souls, and the Devil of Bodies ; They deny'd the Resurrection, and maintain'd the Transmigration

gration of Souls; with other Absurdities, too long for this Place, all which sound horrid in the Ears of all true Members of the Church of *England*. These vile Sectaries being grown to a Head, had soon Recourse to Arms, committed all sorts of Outrages in the Province of *Languedoc*, possess'd themselves of many Towns, and being headed by the Earls of *Toulouse*, *Foix*, and *Cominge*, call'd in *Peter*, King of *Aragon*, to their Assistance. It was high Time for the King of *France* to use Means to quench a Fire which threaten'd all his Dominions. *Simon*, Earl of *Montfort*, was appointed General against those Rebels; he took from them the Towns of *Bezier*, *Carcassonne*, *la Mirierbe*, *le Vaur*, and others. The King of *Aragon*, with the aforesaid Earls, and the united Forces of the *Albigenses*, lying at the Siege of *Muret*, in the Year 1215, *Simon Montfort* attack'd them there with a small Handful of Men, by Surprise; and tho' their Number amounted to above 100000, entirely routed them, killing the King of *Aragon*. From that Time, they declin'd, and were not long after heard of, any otherwise than as some small Remains lay skulking among the utmost inaccessible Mountains. Such as may have been misinform'd as to these *Albigenses*, will find them in the Learned Mr. *Collier's Church-History*, under no better a Denomination than that of Hereticks.

Enough

Enough of them; we come next to the *Hussites*, in *Bohemia*, who maintain'd it lawful for private Men to kill Princes whensoever they judg'd them to be Tyrants; and that no Man is a Civil Magistrate, Prelate, or Bishop, whilst he is in mortal Sin; besides many more abominable Opinions. These Men assembling themselves in *Bohemia*, under *John Zisca*, and being join'd by all the Robbers, Murderers, and Outlaws there were in the Kingdom and Parts adjacent, first murder'd the Major, and several Senators of *Prague*, putting the then sick King *Wenceslaus* into such a Fright, that he dy'd soon after. Then forming an Army, they gain'd several Victories, always committing the most execrable Barbarities in Murders and Slaughters, especially towards Priests and Religious Men, insomuch that the whole Kingdom was reduc'd to the very Brink of Ruin, all Places flowing with Blood, 'till, as *Aeneas Silvius*, who writes that History more fully than any other, *that detestable, cruel, horrid, and pernicious Monster (Zisca) dy'd of the Plague, as may be believ'd, from the immediate Hand of God.* Can any Protestant desire to be thought of the same Communion with such incarnate Devils? *Zisca* liv'd about the Year 1416.

England has been much better acquainted with the *Anabaptists*, for which Reason some more ample Account of them may be acceptable. In the Year 1524, *Thomas Muncer*, one of *Luther's* Disciples, having long practis'd a most wicked Hypocrisy, in coun-

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terfeiting

terfeiting of Revelations, and thereby gain'd
 abundance of Peasants, thought fit to set up
 for himself, and to rail against his Master, as
 much as he did against Popery. When he
 had drawn together a considerable Number
 of Followers, he set out a Manifesto, contain-
 ing, That it was their Right to choose their
 own Ministers; that no Tythes ought to be
 paid, but of Corn; that the Peasants ought
 to be no more subject to the Nobility; that
 all Fisheries, Game, and Forests, ought
 to be in common; that there should be com-
 mon Pastures; with much more to this Ef-
 fect; destroying all Property, and setting up
 the Multitude above all Lords and Magistrates,
 as pretending they ought to be depos'd, and
 others more righteous set up in their Places.
 These Notions of Libertinism drew together
 about 300000 Men, a sufficient Number to
 have ruin'd all *Germany*; but that God insa-
 tuating their Councils, they divided them-
 selves into three Bodies, which were en-
 tirely defeated with great Slaughter, at
 three several Times, by the renown'd *German*
 General *Truckses*, 26000 of them making
 their Way, after these Defeats, towards
Lorain; and again dividing themselves in-
 to three Bodies, were in that manner cut
 in pieces by the Duke *de Guise*. The Ele-
 ctor of *Treves* and the *Palatine* overthrew
 another Body of them. *Muncer* still gather'd
 40000 about *Mulhausen*, who were routed,
 and most destroy'd, by *George* Elector of
Saxony, *Muncer* being taken in a Garret,
 where

where he had hid himself; after being put upon the Rack, was publickly executed. In these Tumults above 300000 Men are reckon'd to have perish'd. Yet this did not put an End to the Villainies of the *Anabaptists*; for in the Year 1534, *John of Leyden*, a Taylor of that City, after uttering many Blasphemies, headed those People, and made himself Master of the City of *Munster*, where they committed all Sorts of Barbarities. *John* took upon him the Title of King; but being besieg'd by the Bishop of *Munster*, and reduc'd to the last Extremity, he was at length taken and executed as he deserv'd. This Sect being brought over into *England*, became very numerous in the Days of King *James* the First, and under King *Charles* the First was no less active than any of the other Rebels, especially in Conjunction with the *Independents*, whom it labour'd to undermine, but was never considerable enough to get into the Saddle. *Jessop*, who own'd he had been long himself an *Anabaptist*, but converted to the Church of *England*, in his *Discovery of the Errors of the Anabaptists*, dedicated to King *James* the First, among many others, which are here omitted for the sake of Brevity, mentions these, *That there is no original Sin, but that all Children of all manner of People in the World, as well Heathens, Infidels, Idolaters, Worshippers of Devils, all kind of Blasphemers, Fornicators, and unclean Persons whatsoever, (as of the Faithful) are free from all Pollution of Sin, both in the Con-*

ception and Birth ; and dying before they commit actual Sins, are sav'd. That none ought to be baptis'd, but such Men and Women of Years only, as have attain'd to true Repentance and justifying Faith, being both in the Account of the Church, and in the Sight of God, regenerate Persons ; and that the Baptism of Children us'd, is no Baptism at all, but is the Mark of the Beast, spoken of in Revel. 13. That the Church of England is a false Anti Christian Church, and ought to be separated from ; that a King or Magistrate cannot be a true Christian, except he give over his Kingly Office, or Magistracy. Now, if there be any who pretend to call themselves Members of the Church of England, so loose in their Principles, as to grant, that to hold there is no original Sin, and that the Baptism of Children is no Baptism at all, but is the Mark of the Beast, are but indifferent Things, and not worth contending for ; yet it can scarce be suppos'd they will allow themselves to be of a false Anti-Christian Church, or that Kings and Magistrates cannot be true Christians, as long as they continue such ; and if they cannot believe these Opinions to be indifferent, they can never think that *Anabaptists* differ from them only in Non-Fundamentals. I shall not take upon me to say any Thing of the *Dutch Religion* ; but that it seems to be no way ally'd to the Church of England, as having no Hierarchy, and differing in all other Points ; nor is it any easy Matter to give an Account of it, unless we have Recourse

course to a Pamphlet call'd, *A farther Justification of the present War against the United Netherlands, &c.* by Henry Stubbe, printed in the Year 1673, where, at Pag. 77 of the Apology, we find these Words: *And Mr. Bevernink, being Embassador to the pretended Commonwealth, (it is meant of England) did say occasionally, upon Discourse with a Great Man in those Days, That it was impossible for England to continue a Republick, by reason of the violent Animosities arising from the Difference in Religion ; That in Holland Christianity had no such Effects upon the Spirits of Men, so as that it might be said, There were many Opinions indeed in Holland, yet but one Religion, which was, their Interest.* Another Pamphlet entitled, *A Justification of the present War against the United Netherlands, by an English-man*, printed in 1672, pag. 2. after some Remarks upon them, goes on thus ; ‘ No, no, I should injure Christendom, to reckon the *United Netherlands* a Part thereof ; such are their Practices, that ’tis a Crime in them to profess that Religion, and a great Mistake in those that entitle them thereunto : I know not whether I do not speak too mildly concerning those deluded Persons, since ’tis a wilful Error in them that imagine so ; the Dutch themselves have avow’d it, and those that manage their Trade in *Japan*, when the Christians there (**at the Justigation of the Dutch**) were all by horrible Torture put to Death, and every House-keeper enjoin’d to declare in Writing,

' ting, That he neither was a Christian,
 ' nor retain'd any Christians in his Family ;
 ' Melchior a Stanfwoort and Vincentius Romeyn
 ' subscrib'd themselves, that they were Hol-
 ' landers'. For this Assertion, the aforesaid
 Pamphlet quotes *Varenius, Descript. Japoniæ,*
lib. 2. De Relig. Japoniæ, cap. 11. pag. 200.
 Edit. Amsterdam. 1649. Then follow these
 Words of *Varenius, pag. 202.* This is the
Account given by Rejerus Risbertus, whom we
cannot refuse to give Credit to, because he only
describes those Things which were acted in his
Presence. To return to the Pamphlet above
 quoted, it proceeds in the same Pag. 2 and
 3, thus ; ' I would willingly palliate the
 ' Matter, by casting the Scandal upon a few
 ' particular Persons, who might be surpriz'd
 ' with the imminent Danger at that Time ;
 ' but their Reputation is not to be salv'd so,
 ' for the Conditions upon which the Trade
 ' continues to be manag'd there, with the
 ' Knowledge and Approbation of the States-
 ' General and of the Provincials of Holland,
 ' are these, *They are, at their first Arrival, faith-*
 ' *fully to deliver up all the Books which they bring*
 ' *along with them to Japan, (not a Bible or*
 ' *a Prayer-Book is reserv'd) which are not*
 ' *to be restor'd till their Departure again. They*
 ' *are to refrain from all manner of outward*
 ' *Profession of Christianity, in Word or Deed, a-*
 ' *mong the Japanners; insomuch that it is Death,*
 ' *and Confiscation of their Ships and Goods, if*
 ' *they do so much as verbally give God Thanks*
 ' *for the Meat they eat, or by any Motion of*
 ' *their*

' their Hands or Eyes, testify any Inclination
 ' thereunto. Upon these Terms, the Empe-
 ' ror permitted them to trade thither; the
 ' Conditions were sent into *Holland*, to be
 ' approv'd of there, it being added in the
 ' Close of the Letter, *That if they did make any*
 ' *of the least Shew, that they were Christians,*
 ' *they should not obtain any Favour at the Hands*
 ' *of the Emperor.* And the *Dutch* have so ex-
 ' actly submitted to those Conditions, and
 ' do so absolutely, in Word and Deed, dis-
 ' semble their Christianity, that not only the
 ' common People, but the Rulers and Ma-
 ' gistrates of *Japan*, do really believe, *that*
 ' *they are as perfect Heathens as themselves:*
 ' Thus the Pamphlet above-mention'd, what
 ' is in *Italick*, being three Quotations from
 ' *Varenius*, as before, l. 1. c. 26. p. 193. and
 ' l. 2. de Relig. *Japan* c. 11. p. 208. whose *La-*
 ' *tin* Words it is thought fit to insert, for the
 ' fuller Satisfaction to the Reader; they are
 ' as follows: *Omnes libros, si quos secum ad-*
 ' *duxerunt, tradere tenentur—Insuper exercitiis*
 ' *Christianæ Religionis omnino abstinere debent*
 ' *presentibus Japoniis, adeo quidem ut ne manus*
 ' *complicare ante cibum vel post assumptum au-*
 ' *deant. Si in hoc peccaverint, capitale est, imo*
 ' *navi multarentur.* lb. p. 210. *Quamdiu apud*
 ' *Hollandos aliquid, quod Christianismum redo-*
 ' *leat, peragetur, nihil impetrabunt.* And pag.
 ' 208. *Dissimulandam enim eis esse Religionem*
 ' *& pro Ethnicis quoque haberi a Magistratu*
 ' *Japonensi.* The said Pamphlet adds in the
 ' Margent, the Portuguese refus'd to trade
 ' there

' there upon those Terms. Which are the best
 ' Christians, those Papists, or these Protestants?
 ' Is it not manifest, that hereby the *Dutch*
 ' are oblig'd to deny themselves absolutely
 ' to be Christians, in case any *Japanner* doth
 ' put such a Question unto them? In the fol-
 ' lowing Page of the same Pamphlet, the
 ' Author goes on thus; *And ever before the*
 ' *Persecution in Japan, the Hollanders de-*
 ' *mean'd themselves no otherwise than after-*
 ' *wards, for amongst the Motives which in-*
 ' *duc'd the Emperor of Japan to allow them*
 ' *to trade, it is expressly said, That he per-*
 ' *mitted them this Liberty, because that during*
 ' *all the precedent Years, in which they traded*
 ' *thither, he never observ'd that they intended*
 ' *the Propagation of their Religion, or seem'd at*
 ' *all concern'd for it.* The Author, for his Af-
 ' fsertion, quotes *Traët. Theolog. Polit. c. 4.*
 ' *p. 6. Edit. 1670. Hamburg*; the Words are
 ' these: *In regno Japonensium, ubi Christiana*
 ' *Religio interdicta est, Belgæ qui ibi habitant,*
 ' *ex mandato Societatis Indiæ Orientalis ab om-*
 ' *ni externo cultu abstinere tenentur.* Again,
 ' pag. 209. *Cum Hollandi multis jam annis,*
 ' *quibus in Japonia commercia exercuerunt; nun-*
 ' *quam de propaganda Christiana Religione quic-*
 ' *quam attentaverint, nec de ea solliciti fuerint.*
 Thus has it been sufficiently made out, that
 the *Dutch* Religion is not the same with that
 of the Church of *England*, and that the Dif-
 ference is not only about Things indifferent.
 As to the Point of Loyalty, their Revolt from
 their Sovereign, the King of *Spain*, is too
 well

well known to require any Mention to be made of it here ; all we shall endeavour to shew, is, that it was not on Account of Religion, as has been generally pretended, that being no Part of the Motive, tho' want of Religion might contribute towards it. To prove this, we shall produce the Words of their own Books ; the first is, *Decret. de Majest. & antiq; Jure Batav. Reip.* wherein are the following Lines ; *Neque alia Belli Belgici causa, aut tumultuum Origo in medium afferri potest, quicquid vulgo contra disseratur, quam quod vi armata per Hispanos & alios exoticos milites extorquere a nobis voluerit, quod Comitum Ordinum publicæ utilitati adversarium judicarent.* That is, nor can any other Cause be assign'd for the War in *Holland*, and the Origin of the Tumults, whatsoever may be commonly discours'd to the contrary ; but that he would by arm'd Spanish, and other foreign Soldiers, oblige the States to decree what was contrary to the publick Good. *Meteren*, the famous *Dutch* Historian, speaks more plain, *Ann. 1576*, as does *Reidanus*, *Ann. 1570*, thus, *Quorundam opinio fert, non Religionem Belgis, sed Decimam defectionis fuisse causam. Unde gravior in illos divina fuisse pœna videtur, quod sacris se exui passi, fragilium bonorum gratia bellum Regi movissent.* It is the Opinion of some, that it was not Religion, but the Tenth-Penny, which occasion'd the *Dutch* to revolt. Whence the Divine Judgment seems to have been the heavier upon them, because, having suffer'd themselves to be de-

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priv'd

priv'd of their sacred Rites, they made War against the King on Account of perishable Goods.

The *Hugonots* of *France* are well known to all the World, to be absolute *Calvinists*, a sort of Protestantism ever disagreeable to all true Church of *England* Men, being the same as *Presbytery*, or *Puritanism*, for all these are but so many several Names given to the same Thing. How these People have behav'd themselves towards their King, is too dismal in all the Histories of *France*, and too tedious to repeat; but to sum up that Affair, they have brought that Monarchy into greater Danger than ever was done by the most powerful of its foreign Enemies; they maintain'd a most bloody War for above 30 Years; they fought seven or eight pitch'd Battels, besides an infinite Number of smaller Engagements; they have occasion'd the Slaughter of above a Million of Men, and destroy'd between two and three hundred Towns in *France*. All this they did before the last savage Rebellion in the *Cevennes*, where they caus'd the utter Desolation of a vast Tract of Ground, murdering Priests, and burning Churches, only because they were such, and supporting their Villainies by profane Enthusiasm, pretending to the Spirit of Prophecy, and to the Gift of Miracles; of which two last of their Frauds, they have given ample Testimonies in this very City; their hypocritical Deceivers having acted their infamous Illusions in several Parts, in hopes to draw
the

the Multitude after them, that they might set this Nation in a Flame, as they had done their own.

These are the Liberties, these the Practices of all the different Sorts of Sectaries, compris'd under the general Denomination of *Fanaticks*; all of them as distinct from the Church of *England*, as White is from Black, tho' they all labour to take Shelter under that Name, whilst the Church is in Power to crush them; and yet every one of them is continually working to undermine her, that when the Foundations are weaken'd, they may by joint Consent, with the more Ease, overthrow and destroy her. Only the principal Sects have been mention'd here, which have been either numerous, or mad enough to attempt the Subversion of Governments: The rest have never had it in their Power to execute their mischievous Projects; but, as has been observ'd, none have ever been sparing to lend their Brethren in Iniquity, a Hand towards carrying on of any Rebellion, or towards pulling down of that Popery they pretend there is in the Church of *England*. That is a Work, for which they ever unite and act in it by Concert, as if they were all one Mother's Children, for they all love Mischief for Mischief's sake; but as soon as they have got the Better of that Church, which they look upon as their common Enemy, they immediately fall at Variance among themselves, each striving for the Power and Authority; for Avarice and Ambition

bition are the two main Arguments with them, and Rule is their true Religion. When they have once shaken the settled Government, there is no Stay, every Republican who hates Monarchy, would be a King himself, and every Enthusiast who rails at Popery, would be himself a Pope. They can bear with nothing above them, either in Spirituals or Temporals, for Pride is the darling Sin of those pretended Saints. Bishops are to them an Abomination, yet how many of those Anti-prelatists have we seen accept of good Bishopricks, when offer'd them! The Function is only found Fault with in outward Appearance, but the conceal'd Quarrel is at the Person that possesses it, and not at this Man or the other, but at every one, as long as every Fanatick cannot be rais'd himself to the Episcopal Degree.

Dr. *Sharp*, Arch-bishop of *St. Andrews* in *Scotland*, had been many Years before a zealous *Presbyterian Field-Preacher*, and consequently a profess'd Enemy to Episcopacy, and no doubt but he had frequently inveigh'd against it, in his Sermons, and dignify'd it with the Title of Popery; yet all that was easily forgot, and he perfectly reconcil'd to what he had before so much abhor'd. The Primacy of all *Scotland* was such a Bait as no carnal Saint could withstand; it was sufficient to convince any Man of the Legality of that Function, and so far prevail'd upon that good Man, as to make him a most severe Prosecutor of his former Brethren. The

Number

Number of Bishopricks being too small to gratify them all, those Zealots could not bear to see one of their Number so highly exalted above them ; and in the Bitterness of their Resentment and bloody Piety, most inhumanly murder'd the poor Prelate ; and to justify that Barbarity, broke out into open Rebellion, but were soon routed by the King's Forces, and some of them receiv'd the Reward due to such Saints, at the Gallows.

Were it proper to name all that have done the same as Dr. *Sharp* did, that is, been reconcil'd to Episcopacy for the Sake of the Revenue, a considerable List might be made of them ; but they have not all prov'd such Converts as that Arch-bishop ; he, when brought over, sincerely espous'd the Interest of the Church ; but others have accepted of the Dignity and its Profits, and at the same Time dishonour'd and vilify'd the Function, which has made so many among the Laity to look upon it with Contempt, since they see not only the profess'd Enemies of the Hierarchy revile it, but even those Persons who have been unworthily rais'd to be Members of it. Not to forget the *French Refugees*, commonly known by the Name of *Hugonots*, which is the same as *Calvinists*, or, in plainer English, *Presbyterians* or *Puritans*, and as such, known Detesters of all Dignities in the Church, how many of them have in outward Appearance laid aside that Prejudice, for the Sake of good
 Prebendaries,

Prebendaries, equally loathsome, when not to be had, to their puny Stomachs, as Bishopricks ? But the Charms of such considerable Revenues, are not to be withstood ; Occasional Conformity is a necessary Contrivance, and their Consciences can comply with Popery in *England*, for so they term Episcopacy, when a good yearly Income is annex'd to it, tho' they be such fiery Zealots against Popery in *France*, where they are too well known to be trusted with any Church-Preferments. Thus we see the Religion of such Men is Interest, since they can so readily comply with what they have rail'd at all their Life-Time ; there is nothing such Men pretend to detest more than Popery ; they give the Name of Popery to Episcopacy, and the Service in the Church of *England*, and yet they can easily dispense with all that Popery, for Gain.

It is true, the *Presbyterians* claim some Title to Loyalty, for having put their helping Hand towards the Restoration of K. *Charles* the second ; but what a wretched Loyalty will this appear, when rightly consider'd ? The *Scots* were the first that attempted it ; the same Hearts and Hands which had contriv'd and carry'd on the War against the Father, to his utter Ruin, having sold him to be slaughter'd, those same pretended to support the Cause of the Son. But was this out of any loyal Principle ? Far from it, they were only stimulated by Revenge ; they had destroy'd one King, under Colour
of

of asserting their Religion and Liberties; that Religion and those Liberties, were entirely subverted by the new intruding Independents getting all the Power into their Hands; there was no Way to retrieve what they had lost by Rebellion, but by making Shew of being loyal. We shall see how awkwardly they acted that Part, and no Wonder, since they were utter Strangers to it, and never design'd any more than a mere Phantome of a King, to strengthen themselves by the Accession of his Friends, and when their Turn was serv'd, to use him worse, if possible, than they did before their Affairs were in any tolerable Condition. Their first Insolence appear'd in the Proposals they sent the King to the *Hague*, wherein they oblig'd him to take their villainous Covenant, and to bring over no Cavaliers, that is, none that had ever serv'd him; and above all, to abandon the brave *Montrose*, who had perform'd such Wonders for his Father, and for him. After his Arrival in *Scotland*, there was no Sort of Indignity which the Presbyterian Ministers did not put upon his Majesty; for they perfectly excluded him the Council, they would not permit him to take so much as a little Air on Sundays, after bearing several Hours with their scandalous Sermons and profane Prayers; they revil'd all his best Friends to his Face, and to compleat their Barbarity, would oblige him to sit on the Stool of Repentance; and this, as those vile Wretches express'd it, for the

the Whoredoms of his Father, and the Idolatries of his Mother. In fine, so insupportable was their Persecution, that the King, tho' in so desperate a Condition, as being beset by Enemies on all Sides, thought fit to expose himself to the greatest Hazards, rather than any longer bear with the Inhumanity of those base pretended Friends; and accordingly privately withdrew himself to the Earl of *Middleton*, in the North. His Absence soon made those outrageous Covenanters sensible that they were nothing without him, and therefore they abated of their Pride, suing to him submissively to return, with all solemn Engagements of more dutiful Behaviour for the future; and some of those who had been before excluded from all Employments, being now admitted. Not that those Kirk-Furies were become any thing better, but because they plainly perceiv'd that they depriv'd themselves of a very great Support, either in losing the King, or refusing the Assistance of many of his powerful Friends. Necessity having thus brought the *Scots* to admit of the King's Friends, the Earl of *CLARENDON*, in his History of the Rebellion, sufficiently shews they still continu'd the same in their Hearts, tho' in outward Appearance they were somewhat more civiliz'd. The first Instance he gives of it, is in Vol. 3. of the Folio Edition, l. 12, and pag. 309, where he says, That Major-General *Brown*, a known Presbyterian, either through Cowardize or Treachery,

Treachery, suffer'd *Cromwell* to gain a Pass upon the King, in *Scotland*, which in the End prov'd his Majesty's Ruin. There can be little Reason to suspect Major-General *Brown* was guilty of Cowardize, he had been too often try'd before, and never wanted Courage whilst serving against the King, and therefore the Treachery is much more likely. In the same Volume of the afore-said History, pag. 320, and in several other Places, it is asserted, that *David Lesley*, who had been long General for the Rebels, and then for the King, at his marching out of *Scotland*, behav'd himself very ill, insomuch that he seem'd to have betray'd him. To confirm this Suspicion, we are inform'd, that Sir *William Armorer*, being with *Lesley* after the Defeat at *Worcester*, with a considerable Body of Horse, which had got off, he ask'd the said *Lesley*, what way he did design to take? And *Lesley* asking his Opinion, as seeming willing to take Advice, Sir *William* flatly told him to his Face, That the Reason of his asking was, that he might himself take quite another Way than that which *Lesley* should choose for himself; for he would no longer keep him Company, being fully satisfy'd that he had already betray'd the King, and would next betray him, and all that really meant to serve his Majesty. *Lesley* never pretended to vindicate himself from that Charge; and consequently there is sufficient Ground to believe him guilty; for it is almost past Doubt, that had

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any Man lay'd such an Imputation upon a true Loyalist, he would have shot that Person through the Head. This is the Truth of those Transactions, by which it is manifest, that all the pretended Loyalty of those *Presbyterians*, was no other than an hypocritical Fraud to gain their own Ends, without the least Regard to the Royal Family, which they rather contriv'd to vilify and debase, and in the end betray'd the Son, as they had before sold the Father.

Next follow the *English Presbyterians*, in their Claim to some Share in the Honour of the Restauration, but with as little Reason as the others. They were the Men that hunted down King *Charles* the first, 'till they put him into the Hands of those Miscreants, who eas'd them of that infamous Part of murdering of him; which having gone so far, there is no Ground to believe they would have refus'd to perform themselves, had it been left in their Power; but being cast down from that Sovereignty they had rais'd themselves to, they had no other Recourse left, but pleading for the King to buoy up their sinking Hopes. But, say they, we were concern'd in the Rising of Sir *George Booth*, and tho' disappointed there, much forwarded his Majesty's Return. What has been said before, answers this Allegation; and if we look into the Posture of Affairs at that Time, it is easy to discover the immediate Hand of God in bringing the King Home. Providence had
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so order'd it, that the Nation had no Choice, but either to return to its Duty, or sink into utter Ruin and Desolation. Several Republican Forms had been try'd, and none would fit; *Cromwell* had play'd the absolute Monarch, and wanted nothing but the Title of a King; which he would certainly have obtain'd, had not Death snatch'd him away in due Time; his Son *Richard* had mounted the Throne, and only wanted his Father's Subtilty to establish himself in it; in fine, nothing appear'd but Confusion, a perfect Anarchy; and the Army, which had so long lorded it over all others, was tearing it self in Pieces by endless Divisions. No Way remain'd to heal these Distempers, but the restoring the rightful Government. Let not then the *Presbyterians* say we brought Home the King; the same Independent Army which had suppress'd them, was still on Foot, and that same Army receiv'd and brought him Home; not out of any honest Principle, but because so divided, and each Part so implacable towards the other, that all the Blood in their Veins could not have put an End to their Animosities: No Man knowing whom to trust, or whom to oppose, that general Consternation was the Occasion of the blessed Turn, and the King was brought in, not by the Cavaliers, not by the Rebels, but by the special Direction of Heaven, which had brought the Nation to such a Pass, as not to be able to subsist any longer without him, and had struck

such a Terror into the Minds of his most inveterate Enemies, as not to dare to lift up their wicked Hands against him.

It would be tedious, and offensive to many still living, should we go about to enumerate the Treasons of Fanaticks after the Restauration. The Regicides justifying the Murder of King *Charles* the first at the Place of Execution; the Insurrection of the Fifth-Monarchy Men before mention'd; the desperate Rebellions in *Scotland*; the many bloody Contrivances of those People discover'd in *England*; their insolent Behaviour towards that King they pretended to have restor'd; lastly, their most inhuman *Rye-House* Conspiracy, and their canonizing of all that have been executed for Treason, by the Name of Martyrs. These are Facts that will ever stand against them to their Confusion. Nor ought we to forget the villainous **Calves-Head Club**, an Anniversary Repetition of their Villainy, and Approbation of the most unparallel'd Enormity. Now, let any one Sect pretend to clear it self, and if they shall have the Face to stand the Tryal, let them not imagine to come off by mean Shifts and Evasions urg'd against Demonstrations and undeniable Authorities.

This, it is believ'd, may prove a sufficient Return for the Kindness offer'd by the *Fanaticks* in their Pamphlet entitled, *Tories and Tery-Principles ruinous to both Prince and People, being a Specimen of their pretended Principles and real Practices*. The Author of it has there
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taken much Pains to shew, that *Tories* do not always act according to their pretended Principles of Loyalty ; and in Requital, it is here made out, that Fanaticks never fail to act according to their real Principles of Rebellion. The *Tories* are there represented as an unfortunate People, attended by an ill Fate, which has been the Overthrow of those they intended to support ; it here appears, that Fanaticks designedly and maliciously always labour to subvert whatsoever Government they are under. It is there inculcated, that many *Tories* have been leud, and guilty of great Disorders in their Course of Life ; here is enough to convince the World, that none can exceed the Sectaries in Cruelty, Avarice, Lust, and all Sorts of Vices. There the *Tories* are said to be inconsistent with themselves, as having at some Times recanted what they had before most zealously asserted ; here all Mankind may perceive, that there is no Tenet so wicked which ever Fanaticks have espous'd, but what they will stand by to the utmost. They are true to their Principles ; for Nature is prone to Evil, and if that Evil be represented as a Piece of Religion, and Men persuade it is such, there is no removing the Notion, but they will run through Fire and Water in Pursuit of any Mischief which is agreeable to Inclination, and sanctify'd by a false Zeal. There is no greater Proof of the Truth of Christian Religion, than it's having prevail'd so much in the World, notwithstanding it's enjoin-

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ing so much Self-Denial, and thwarting all Dictates of the Flesh; whence must be concluded, that nothing but the Power of Heaven could prevail upon Mortals to embrace. On the other Hand, there is nothing so much promotes and advances false Sects, as Libertinism, which is so agreeable to corrupt Nature. Whosoever will give himself the Trouble of examining into the Ways of Fanaticism, will find nothing but Selfishness; for tho' some Sectaries affect an outward Shew of Austerity, there is a rotten Foundation, and all within is Pride, Malice, Revenge, Avarice, and the worst of Vices. They abhor any set Forms in the Service of God, because they will be under no Confinement, but every one follow his own extravagant Imagination. They abhor Subjection to Bishops, because every Individual will be himself more than a Pope. They hate all Magistrates and Princes, because the Saints are all Monarchs in their own Conceit. In short, had every Fanatick a World to govern, every one of them would be for an universal Monarchy, and like *Alexander the Great*, think his World too narrow a Compass for him to exercise his Dominion. But it is Time to leave them, praying to God to deliver all good Men from falling into their Power.

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